

## CORRESPONDENCE.

We do not hold ourselves responsible for the statements made, or opinions expressed by our correspondents.

### The Catholics and the Schools.

MR. EDITOR: I did not intend writing anything more on the subject of religious teaching in the public schools, but the Bishop of Oahu having devoted a column in the Bulletin to a criticism of my second letter, it seems proper that I should make some reply. If the *Advertiser* will indulge me once more, I will endeavor to be as brief as I can.

I fear it will be impossible for the Bishop and myself to find any common standing ground on which to discuss this question to advantage. I have stated my position frankly, and in as clear language as I could command. I have set forth at considerable length the principles on which that position was based, and my reasons for the views I hold. The Bishop, however, appears to be entirely oblivious of these things. I will not charge him with purposely ignoring arguments he cannot successfully refute, nor do I like to say that he is incapacitated by mental constitution and training from appreciating the position of those who may chance to differ from him. Certain it is, however, that from some cause or other, his mental vision seems to be closed, not only against the force, but against even the existence of any line of argument which does not virtually concede the essence of the matters in dispute.

The cornerstone of the Bishop's position, the fundamental assumption which can alone justify a claim to any concessions beyond those equal rights which the Catholic church, in common with all churches in this country, now enjoys, is one which no Protestant can endorse or accept. Whether plainly stated by the Bishop or not, it is substantially this: that the Catholic church has inherent rights and should enjoy privileges different from, and superior to those of other Christian bodies.

Under the constitution and laws of this Kingdom the Catholic church now enjoys, not toleration, but absolute equality with other religious bodies. The Bishop and his clergy have full liberty to preach and teach, to proselyte and convert, and to bring every man, woman and child in these islands within the fold of their church, if they can do it by argument and persuasion. They have also full liberty to establish as many schools as they please, wherever they may think best; and having established these, to get in as many children as they can, from the Protestants as well as the Catholics. Having got the children in, they have equal liberty to teach them whatever religion they please, and as much or as little of it as they please.

This is the theory; how is it in practice? If in the administration of our laws, partiality has been shown, and Catholics, as such, have been discriminated against in any way, it is an injustice which should, by all means, be exposed and corrected. I do not understand the Bishop to make any complaint in this direction. For instance, there is no pretense that the school-children in districts where Catholic children abound, are any less numerous, or commodious, or well appointed than where the population is nearly all Protestant, or that the numbers and qualifications of the teachers employed in the two cases are not substantially equal. It is not claimed, so far as I am aware, that the question of religion is allowed to influence appointments, or that competent teachers of good personal character have been rejected or discriminated against in any instance, because they were Catholics. In these and similar matters, the Board of Education, though composed of Protestants, is disposed to render equal and exact justice. The suggestion that the Catholics should be represented in the Board seems entirely reasonable, though so long as there is no claim of Catholics not receiving the same educational facilities, both in quantity and quality as other people, or of their being discriminated against in the making of appointments, I cannot see that there is any great practical grievance.

The suggestion about the Protestant wolf and the Catholic lamb, as well as the plaintive appeals on behalf of those who now receive exactly the same treatment as everyone else, and some other remarks of similar character, I pass by as irrelevant rhetoric. I am endeavoring to deal with facts, and the essential facts of the case are as follows:

First.—The Catholic church demands that the Bible be excluded from the public schools, on the ground that its presence and use makes those schools, substantially, Protestant and sectarian.

Second.—The Bible having been got rid of, the same church denounces the schools as "godless," and insists that religious instruction is a necessary part of any good school training.

Third.—The schools being public institutions, supported by general taxation on all classes of people, and intended for the children of both Catholics and Protestants, to say nothing of others, it is impossible that the peculiar tenets of any one sect or denomination should be taught without giving just cause of offense to others.

Fourth.—A suggestion as to the possibility of formulating some general statement of religious truth which should be agreeable to the great body of Christians of all denominations is promptly met by the declaration that no such arrangement would be accepted, and that Catholics can be satisfied with no religious instruction for their children unless it includes the distinctive doctrines, in the holding of which that church differs from the rest of Christendom.

Fifth.—There being, apparently, no possibility of finding any common ground of agreement in the matter of religious teaching, the Protestants say: let us then agree to disagree, let us have a purely secular school system, which shall aim at nothing beyond imparting secular knowledge, and inculcating good manners and good morals, and leave all religious, and especially doctrinal teaching, to the church and the family.

Sixth.—And now comes Bishop Herman, and declares that this arrangement will be no more satisfactory than the others, at least for Catholics, that it will not meet their "just demands," that the mere absence of any religious instruction makes the schools virtually Protestant, and therefore, soul-destroying, or at least, soul-imperiling institutions.

Under these circumstances, my difference with the Catholic church, seems to be radical and irreconcilable. That church appears to hold that some measure of control over the general school system of the country is necessary to the proper performance of its own peculiar work, and the public schools, supported and paid for by all the people, regardless of religious belief, a legitimate channel through which to exercise its influence. This is something I cannot approve of, or consent to under any circumstances. I should feel equally bound to oppose any similar claim on behalf of the Anglican church, or any other ecclesiastical organization whatever.

I regret that my letter has extended to so great a length, and I am quite well aware that much of it consists of a re-statement of matters previously advanced. My apology for this repetition is the seeming failure of the Bishop to grasp my ideas as set forth in my two former letters. Otherwise there would have been no excuse for his writing as follows: "Our Protestant Layman is against any concession to Catholics—not by dint of good reasons, for such he cannot find, but on the rather vague plea that a concession, once granted, would be a foundation for new demands."

This is not a correct statement of my position. It should have been clear to any one reading my second letter with even ordinary care, that in addition to the risk of future complications, which, by the way, was put forward in a manner quite the reverse of "vague," I objected to making concessions, upon grounds distinctly identical with those indicated above. I could see no argument of either necessity or equity which required us to make any concessions, when the church demanding them was already receiving full justice, and enjoying perfect equality, both in theory and in practice. The Catholic church has, under our laws and public policy, everything which any other church or ecclesiastical organization has, everything which any one of them asks for, and everything which can be granted without compromising principles which are as sacred to Protestants as any article of his faith can be to the Catholic. The idea that the Catholic church has superior rights of any kind, or has any claim, moral or legal, to be treated differently from other religious bodies, we reject in toto, and rejecting the idea, we reject, of necessity, all plans, and projects, and policies deducible therefrom, or based thereon.

In view of the professions of intended fairness and liberality which the Bishop has made, and of his earnest appeals in the name of the rights of conscience, I think it perfectly fair to ask him a few questions.

First. Supposing the circumstances were all reversed, and the Catholics were as entirely dominant as the Protestants now are, and the latter as poor, as weak and as helpless as the Catholics are now, would he consider that justice demanded the granting, and would he be in favor of granting to Protestants the same concessions he now claims for his own people?

Second. Should he be personally in favor of so doing, will he tell us whether the same would be in accordance with the general rule and practice of the Catholic church in such cases?

Third. If he is prepared to answer this second question in the affirmative, will he furnish some proof of the correctness of the statement, and point out the countries in which the Catholics being as much in the ascendant as he says the Protestants are here, grant to the latter the concessions which he is in turn now asking, or give them more liberty in any way, than he and his people are now enjoying in these islands?

If the Bishop is as fair and candid as he professes, and doubtless believes himself to be, he should be prepared to answer these questions promptly, squarely, and without equivocation or evasion. Trusting that I shall see no occasion to again trespass upon your space, I subscribe myself

A PROTESTANT LAYMAN.

### To "One of the Fellows."

MR. EDITOR: Will you allow me space in your columns to define the position assumed in my remarks on "One of the Fellow's" first communication that appeared therein? He says correctly in his last letter that I laid myself open to the criticism of having started out with the premise that my standpoint was diametrically opposite to his. I did so because I chose to deal with his letter in what seemed to me to be its literal meaning, and one that carried a very erroneous view of the subject he had under consideration, rather than with a meaning which might be inferred from the gentle spirit and generally fair tone that pervaded it.

There were indications in his letter, that our standpoints were the same to a certain extent: the difference being that he asked for the relaxation of the high moral standard of admission to society in those islands to make matters easier for those who are inclined to be free in their habits; while the writer hereof, pained with seeing the deplorable numerous instances of the same, and the growing tendency to overlook these things and treat them as of little if any importance, could not but feel the need of rigid care on the part of those who love to live in a pure moral atmosphere, and cannot be satisfied with any other.

The tendency to laxness above referred to is undoubtedly attributable in part to the steady influx of foreigners, whose position in society has been far or even high, but whose moral tone, as exhibited here, is comparatively low; and in part to the "human sympathy" felt for them by those whose moral standard is practically high. It is hard to close the doors against an erring fellow-man and say to him, "you have degraded yourself, and I cannot associate with you nor recognize you until you have wiped out your bad reputation with a clean life." An occasional lapse is therefore overlooked, and then a more frequent one, until finally, a man of notoriously loose character, provided he preserve an agreeable exterior, may be seen to mingle freely with others at social gatherings, and pure maidens who might be supposed to shrink from the touch, and their father's hearts to ache for them, may be seen in his arms whirling through the mazes of a dance. Is this right, and dare anyone say the picture is overdrawn? Shall we let the bars any further down?

To say "that a young man must be bad, when not within the pale of the church," would be foolish, and oftentimes very unjust. And to "think" that a man's belief is not honest, simply because it does not agree with one's own, is equally so. A man is not usually condemned for what he believes, but for what he practices; and to show "a wider human sympathy" to a fellow-man who would make use of it only to gain social pleasures, and not as an aid to uphold him in a pure upright life, would be simply to make a fool of oneself, while committing an injustice to another man of more honest purpose.

After all, I most seriously question whether it is really more difficult to get into society in this country than in any other. I incline to the belief that the difficulty, if not a fancied one, is only felt more here than elsewhere, owing to the peculiar conditions that exist here, among which may possibly be the want of public entertainments. But I have already trespassed too much on your space, and will only add an expression of sympathy for those who have experienced difficulty in gaining access to such society as would satisfy their needs, and serve to cheer and help them on their way through life.

### One More Unfortunate.

MR. EDITOR: One dark night, two or three weeks ago, as the writer of this note was proceeding up Alakea street, he came violently into collision with that iron hydrant which some official block-head has planted in the middle of what is supposed to be the sidewalk. As a result of the encounter, he dug a hole in his shin which has not entirely healed up yet. Hoping that the parties who are responsible for this nuisance may jointly and severally tumble over the same, some dark night, barking their shins, and scratching the skin off their noses, and hoping also that I may be on hand to enjoy the remarks which will immediately follow, I remain very respectfully,

ANOTHER VICTIM.

## FOREIGN NEWS.

Dr. Hermann Schulze, professor of political law at Heidelberg, is dead.

Baron Hirsch has donated 12,000,000 francs for the education of Jews in Galicia.

The Catholics of Australia and India have presented the Pope with a million dollars.

The plenipotentiaries of all the Powers interested signed the Suez Canal Convention.

Dr. Von Solmes, Prussian representative at the Vatican, has asked to be relieved from that post.

A decision has just been rendered by which the Bank of England loses £70,000 through the cashing of bills with forged indorsements.

King Milan has ordered the arrest of the sect of Nazaries, a body similar in character to the Quakers, who have denounced his divorce proceedings.

Advices from Saigon say pirates attacked a post consisting of forty men of the Foreign Legion and seven pagodas in Tonquin, and killed but one man.

Three German messengers sent to the Mwapa settlers have been murdered on the coast. Reports have been received of fighting at Kismayu between Italians and Somalis.

Advices from Suakin say the rebels attacked the town, burning the barracks around the water fort on the left and shelling the fort. They were repulsed by a heavy fire from the ships and forts. General Grenfell and Colonel Settle have started for Suakin with reinforcements.

The German man-of-war *Sophia* bombarded Whindl Village, north of Bogomo, and the commander of the *Sophia* then landed an armed force and burned a portion of the village. One old negro was killed. It is reported that the villagers supplied the insurgents with reinforcements, arms and munition.

Count Teleki has arrived at Mombasa from the interior of Africa. He discovered a lake, which he named Bassanahok, due north of Lake Boringo, extending from latitude 2 deg. 20 min. north to 3 deg. north, lying to westward of Lakes Sambara and Bassonedore. Two large rivers from the north and west enter the northern part of the lake.

A despatch from Zanzibar says: The Germans have burned all the dhows and boats in Whindl harbor. Lieutenant Fitzherbert of the *Algerine*, in face of a heavy Arab fire, chased a dhow with 200 slaves off the north coast of Madagascar, until the dhow grounded. Lieutenant Fitzherbert captured 27 slaves with the dhow.

### Attempt to Kill the Czar.

Five minutes before the Czar's train arrived at Kutais, en route from Tiflis to the Black Sea, a Konban Cossack, disguised as an officer, was arrested at the station for having on his person several hand explosives and some poison in gelatine capsules. When arrested the man attempted to poison himself. He was one of the founders of the South Russian Revolutionary Society. The other members of the society have been arrested at Simopol.

The State Department has received particulars from the American Legation in Russia concerning an accident to the Czar's special train. It was a narrow escape for the Czar, as nineteen of his suite were killed and eighteen wounded.

The train, containing the Czar and Czarina and suite, while passing through a deep gorge near Borki, left the rails. The Czar and Czarina were in a saloon-carriage at breakfast. When the first car left the track the rest of the train oscillated and each succeeding carriage tipped over. The saloon-carriage, although remaining on the track, was badly damaged. The roof fell in, but rested on a portion of the side, thus forming a shield for the occupants. The Czar's foot and the Czarina's hand were injured.

The disaster to the imperial train at Borki was the result of an attempt by the nihilists to assassinate the Czar and Czarina. Details received from well-informed quarters say the railway in the Borki defile was undermined and that the mine was sprung as the train passed over, but the explosion was only partial. Had it been complete the entire train would have been blown to atoms. The Minister of War and the Commander of the Czar's bodyguard were badly injured.

Nobel Brothers, the Baku petroleum refiners, spent 25,000 rubles entertaining the Czar. They presented the Czarina with a diamond bouquet-holder valued at 10,000 rubles. Another petroleum firm at Baku spent 20,000 rubles in honor of the Czar.

Fifty persons have been arrested in Moscow, including Professor Holzoff, editor of the Pan-Slavist paper *Russki Mysol*. Other arrests have been made at Charkoff.

## POLITICAL.

### Large Meeting of Hawaiians to Organize a Party.

The initial meeting of what has been named "The Hawaiian Political Association" was held Thursday evening at the Armory of the Honolulu Rifles. It was attended by nearly one thousand of its enrolled members. D. W. Pua was elected temporary chairman, when the Association organized by the election of the following officers:

President, Hon. J. E. Bush.  
Vice Presidents, Messrs. C. H. Clark, Jas. Kanila, W. H. Cummings, W. S. Lokai and G. P. Kaanaana.  
Secretary, Mr. Thos. K. Nathaniel.  
Corresponding Secretary, Mr. F. Metcalfe.

Mr. Daniel Lyons was the first speaker of the evening, his remarks being interpreted into Hawaiian by the President. He spoke for three-quarters of an hour, frequent interruptions of applause showing that his sentiments were largely approved by the meeting. He urged them to adopt the platform to be submitted, laying particular stress upon the following plank:

"That all officers of the Hawaiian Government who are under the present Constitution appointed to office by His Majesty the King and His Majesty's Ministers should be elected by the people, and that the Constitution should be amended so as to have all Government officers chosen by popular election."

There were in all about thirty resolutions passed, but no representatives of the press as such were admitted to the meeting, and the foregoing is all that would be furnished for publication. From Hawaiians who were present it is learned that speeches were delivered by Messrs. Bush and Kaulukou among others. There were some audible murmurs against Mr. Lyons, a foreigner, taking a prominent part in a representative Hawaiian assembly.

### Trouble With Hayti.

A telegram has been received by Acting Secretary Rives, announcing the capture of the American steamer *Haytien Republic* while trying to force the blockade at St. Marc.

A cablegram from Port au Prince announces the capture of the British schooner *Alta*, which left New York about the 19th inst. with a heavy cargo of arms and ammunition.

The seizure of the American steamer *Haytien Republic* has become an international episode, as Secretary Bayard has instructed the United States Minister at Port au Prince to protest instantly against the action of the Haytian authorities, and has informed him that a man-of-war will be ordered to Haytian waters as soon as possible.

The brig *Richard T. Green*, Captain Patrick, from St. Marc, Hayti, reports that on October 18th, when off St. Marc, he was ordered to leave by a Haytian man-of-war whose armed officers and men came on board three times, taking away the ship's register and all her papers, and threatening to take her to Port au Prince as a prize. After detaining them some time, the papers were returned and the vessel was allowed to proceed.

The Navy Department has been requested by the Secretary of State to send an American man-of-war to Hayti to look after American interests. The Navy Department received information that the cruiser *Boston* had arrived at Kingston, Jamaica. Orders were therefore sent to her commander to proceed at once to Port au Prince to protect American interests in Hayti. She can reach there in about twelve hours.

The Pacific Mail Steamship Company announces that, beginning with November 12, 1888, the Company's service from San Francisco to New York, Panama and the coast will be increased to three steamers per month, sailing the 13, 13th and 23d of each month, at 12 o'clock noon.

## TO PLANTERS!

HAVING RECENTLY IMPROVED and strengthened our construction of 2-Roller Mills, as also the slat feeding mechanism for same with very satisfactory results, we are now prepared to contract for that class of machinery at short notice. We have patterns on hand for 4x6in., 6x6in., 8x6in., 10x6in., 12x6in., 14x6in., 16x6in., 18x6in., 20x6in., 22x6in., 24x6in., 26x6in., 28x6in., 30x6in., 32x6in., 34x6in., 36x6in., 38x6in., 40x6in., 42x6in., 44x6in., 46x6in., 48x6in., 50x6in., 52x6in., 54x6in., 56x6in., 58x6in., 60x6in., 62x6in., 64x6in., 66x6in., 68x6in., 70x6in., 72x6in., 74x6in., 76x6in., 78x6in., 80x6in., 82x6in., 84x6in., 86x6in., 88x6in., 90x6in., 92x6in., 94x6in., 96x6in., 98x6in., 100x6in., 102x6in., 104x6in., 106x6in., 108x6in., 110x6in., 112x6in., 114x6in., 116x6in., 118x6in., 120x6in., 122x6in., 124x6in., 126x6in., 128x6in., 130x6in., 132x6in., 134x6in., 136x6in., 138x6in., 140x6in., 142x6in., 144x6in., 146x6in., 148x6in., 150x6in., 152x6in., 154x6in., 156x6in., 158x6in., 160x6in., 162x6in., 164x6in., 166x6in., 168x6in., 170x6in., 172x6in., 174x6in., 176x6in., 178x6in., 180x6in., 182x6in., 184x6in., 186x6in., 188x6in., 190x6in., 192x6in., 194x6in., 196x6in., 198x6in., 200x6in., 202x6in., 204x6in., 206x6in., 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1188x6in., 1190x6in., 1192x6in., 1194x6in., 1196x6in., 1198x6in., 1200x6in., 1202x6in., 1204x6in., 1206x6in., 1208x6in., 1210x6in., 1212x6in., 1214x6in., 1216x6in., 1218x6in., 1220x6in., 1222x6in., 1224x6in., 1226x6in., 1228x6in., 1230x6in., 1232x6in., 1234x6in., 1236x6in., 1238x6in., 1240x6in., 1242x6in., 1244x6in., 1246x6in., 1248x6in., 1250x6in., 1252x6in., 1254x6in., 1256x6in., 1258x6in., 1260x6in., 1262x6in., 126